

T H E

# Ram's Horn founded Seven Times :

B E I N G   A

Visitation of Divine Love to those Merchants of Babylon who have taken upon themselves the office of Teachers among the people called BAPTISTS, whose mountain, built in their own wisdom, will be destroyed by the stone cut out of the mountain without hands (the wisdom and power of God), with every other mountain in the kingdom of Babylon—The false Church shall fall, and the true Church be built again.

## P A R T   I I.

Giving a true account of what passed at a Meeting of Conference upon Water Baptism between J. PROUD and the AUTHOR, the 25th of 10th mo. 1787. Also an Answer to JOHN HUNT's pamphlet, written from a dream.—Also a message from the word of the Lord to the teachers among the people called BAPTISTS likewise a short reply to JOHN THEOBALD, with some remarks on JOSEPH PROUD's pamphlet.

By   J O H N   B O U S E L L,

Of the City of Norwich, a Disciple of Jesus Christ, and an Offspring of the primitive Quakers.

“ I am fought of them that asked not for me : I am found of them  
“ that fought me not : I said, Behold me, behold me, unto a  
“ nation that was not called by my name.”—Isaiah, lxxv. 1.

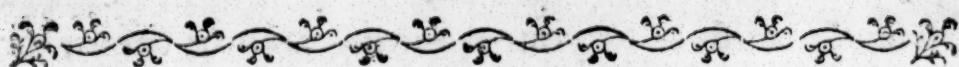
“ Who hath heard such a thing : who hath seen such things !  
“ Shall the earth be made to bring forth in one day ! or shall a  
“ nation be born at once ! for as soon as Zion travailed, she  
“ brought forth her children.” Isaiah, lxxvi. 8.

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THE

Ram's Horn sounded Seven Times.

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PART II.

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LETTER VI.

**I** Received thy letter, Joseph, and am not surprised at the contents, but think if thou wast to look over the copy of one thou didst send me a little time since, thou wouldst be surprised at thy own inconsistency. In that letter thou writest, “ My dear brother, in the bonds of truth and love—When I consider the number of years in which you have been connected with a certain people, I cannot but wonder at your readiness to give up any thing that you are led to believe is wrong, and that you have persevered with so much resolution, as you have done, so far, according to your master's will; and I am the more confirmed in this not only by my heart, but the hearts of my brethren here, being so much united  
unto

unto you. One would think some would have made strong objections to your speaking among them, or would have found fault with or cavilled at what you might have said ; but not a word of all this ; all seemed pleased and comforted ; this shows it is of God ; I am therefore convinced that our good Lord has some great and good ends to answer by our union of heart and union of service too, and I am heartily glad you pay so great a regard to the blessed book of God, the sacred scriptures." These are thy own words. Again in thy last letter thou writest, " I cannot think you are sent publicly to instruct men, nor to preach the gospel ; by what I have already heard from you, I cannot think you have gifts any ways equal to such a work as a speaker in public ; and as a writer you will never shine or be universally approved." I answer, neither wilt thou, except thou writest more consistently than thou hast done to me. As to being universally approved, I seek not praise from men ; take it all to thyself and welcome ; the praises of men generally puff up those who call themselves spiritual men with spiritual pride, which leads them to despise others whose gifts they may conceit are not equal to their own : every good gift comes from God, the father of light, the fountain and well-spring of all our mercies both spiritual and temporal, whom I sincerely desire to have the praise of all his works ; it is only his own works can praise him ; those that he creates, that he forms by his own spirit in the hearts of his obedient children, altho' these may be despised by the conceitedly wise of this world, yet in their Lord and master they find peace which the world cannot give or take away ; this peace is more to me than all the opinions or praise of mortal man ; the end of my labour



labour has been the honour of my Lord and master, and the welfare of the children of men; those who honour the Lord he will honour them, and favour with the lifting up of the light of his heavenly countenance upon them: my peace, saith Christ, to his disciples, I give unto you not as the world gives. If I am to judge the tree by its fruits, Joseph, thou art of the spirit of this world, whose breath blows peace one day and displeasure another; the men of this world are like the waves of the sea, I do not say raging waves that cast up mire and dirt.—Thou sayest in thy former letter, “ I conclude you were sent of God, who had some great and good end to answer by our union of heart and service ”—In thy last letter thou adviseest me to abide amongst the people called Quakers, altho’ both thou and thy brethren were, but the other day, so much pleased and comforted—without advancing any other substantial reason than—“ that thou couldst make nothing of me; ” but to thy own heart I appeal; for a man’s own heart will tell him more than ten wise men.—Again, “ thou thinkest thou might as well attempt to convert a Jew to Christianity, as friend Boufell to the institutions of Jesus Christ.” I believe it with respect to what *thou* callest the institutions of Jesus Christ; except thou givest some convincing reasons for thy conclusions.—Thou hast asserted many things, but the proofs thou hast left behind. I hope I shall be always willing to see with my own eyes the ground on which I travel: but, brother, I conclude I am a Jew; I trust, by the unmerited mercy of the Lord to whose praise I write it, I am a Jew inwardly, whose circumcision is not in the flesh, who worship God in spirit and in truth, having no confidence in the flesh, in myself, or my  
own

own performances, in speaking, in praying, or in singing, in my own time and will; I leave all this to thyself; also the making clean the outside of the cup and platter, the going into water.—I am very willing thou shouldst be baptised and also thy disciples; I think it cannot hurt them if they do not place any unbecoming confidence in this carnal ordinance, which will not wash away one sin; thou beginnest on the wrong side of the skin; I am a disciple of Jesus Christ, & hope by his help to obey his command; that is, to make clean first the inside of the cup and of the platter, then the outside will be clean also.—Hadst thou witnessed this, I am mistaken if there had not been more sincerity, more consistency, and more integrity, in thy letters to me than appears to my view: I have again examined the weapons thou hast been fighting me with, and I still find them not like Paul's, which were spiritual; they are formed in error, pointed and hardened in ill nature, and dipt in acrimony. Put off this armor of Saul's—thou canst never prevail against the strong man, armed with this; nay, except Christ, the captain of the saints salvation, cloath thy soul with the armor of light, the enemy will prevail against thee: but thou seemest to set very little value on the light of the spirit of God in thy soul; and while this is thy miserable state, while thou art in this strong delusion, darkness must be thy dwelling place; as it is those alone who walk in the light that can become the children of the light and of the day; those that reject the son of God in his appearance remain in death; he that has not the spirit of Christ is none of his; and know ye not that Christ Jesus is in you, except ye be reprobates. This is old sound doctrine, gospel truths. There were some in  
former



former days who, after they knew God, glorified him not as God; these became vain in their imaginations, their foolish hearts deceiving them. Look to thyself, Joseph; for the spirit of God searcheth deep things; yea, discovereth the inside of men who have a form of godliness, but not the power thereof; this seems clearly to be thy inward state, which is the cause thou art so soon given to change; from such the disciples are to turn away & to leave them to follow the imaginations of their own hearts. This is plain dealing, Joseph; I do not seek either to please men or to do, to say, or to write, any thing, that I might have their praises.

Thou advisest me to continue among the Quakers, and do what good I can among them, and only speak now and then in public as it may be agreeable to them. I conclude hence, Joseph, that thy advice is consistent with thy own conduct: by this, thou appearest to be a time-server, a man-pleaser. Preach and hold thy tongue when thou and thy hearers please; with such men and ways, I do assure thee, in my master's name, he is not pleased; therefore I shall neither follow thy advice or example; but I hope I shall in humility wait upon the Lord to know his holy will concerning me.—

“ I am (saith the son of God) the good shepherd of the sheep; my sheep know my voice, and they follow me; I put them forth and go before them; the voice of the stranger they will not follow.”—I cannot, I dare not follow the example and counsel thou givest, thou stranger to the voice of the Lord; unto whom, I fear, the woe belongs which was pronounced formerly against the false prophets, who took counsel, not of the Lord, and covered themselves

selves, not with his spirit. Christ declared to his disciples—"Lo, I send you as sheep among wolves; be ye as wise as serpents, and as harmless as doves." He gave them power over serpents and scorpions, and over all the powers of the enemy; and told them if they drank any deadly poison they should not be hurt thereby.—I am a witness to these truths; the poison thou sent has not hurt me; my master sent me with a message of love to thee and thy hearers—and if thou hadst been so happy as to have received the tender offers thereof, and thy soul had centered in this principle—() what good things were in store for thee; thou wast very willing to receive me for a little season, as were the people also, and I do believe the heavenly bread that was cast upon the waters will be found after many days: the Lord's power is sufficient to carry on his own work by mean and contemptible instruments, of which number I honestly acknowledge myself to be one.—Thou hast taken upon thee also to judge a whole society, saying, "There is not one Quaker a member of the visible church of Christ." Please, in thy next, to give me thy reasons for this conclusion. I do acknowledge myself to be one of the people called Quakers, and am in unity of spirit with a living remnant among them fully convinced that the principles we profess are consistent with truth and the scriptures. Give me thy reasons why thou concludest that not one of these people is a member of the visible church of Christ, and I will give them due weight. Know, of a truth, O mistaken mortal! the honest hearted, the men and women of integrity, that love, fear, and worship the Lord, among these people, are the true Israelites; take thou heed therefore what thou sayest or writest concerning them;



them; remember the testimony of one formerly concerning outward Israel—"He hath not beheld iniquity in Jacob or perverseness in Israel, the Lord his God is with him." This do I testify of a truth, the Lord is among this people; he owns them with his love, and causes the light of his heavenly countenance to shine upon them in their solemn assemblies: altho' in this time of outward prosperity many have departed from that simplicity which their forefathers walked in, there are a few yet left that have not bowed to Baal. The Lord brought this people out of spiritual Egypt in days that are past: they were, while moving under the influence of the power of the spirit of the Almighty, as an army terrible with banners to the workers of iniquity; the Lord gave them the strength of an unicorn; they couched, they lay down as a lion & as a great lion—who shall stir them up? Blessed is he that blesteth them. It might be truly said of them, "How goodly are thy tents, O Jacob, thy tabernacles O Israel; as the vallies are they spread forth, and as gardens by the river side; as trees of fycamores which the Lord hath planted, and as cedar trees beside the waters;" and my faith is, that the power of the Almighty will yet bring these his people out of captivity; he shall pour the water out of the buckets upon his seed, and they shall be in many waters.—It was the suffering seed of God in thy heart, and in the hearts of thy hearers, which I was sent to visit, to water with heavenly rain, as it pleased him who is the fountain of living waters to fill the cloud; thou wast refreshed thereby, and thy people also; for thou sayest that you were all pleased and comforted; but, alas! because thou couldst make no earthly advantage of me, I might return whence I came.

Thou

Thou shouldst remember the apostle's advice, "to be careful to entertain strangers, for some had entertained angels unawares. After thou hadst received me in so much good will, and believed the Lord sent me among you, is it not surprising thou shouldst so soon turn thy tale, and breath the language of ill-nature respecting me. Thou sayest I make the scriptures a secondary rule instead of the first, and while I set up the light within, an inward inspiration, before the scriptures, I shall naturally be led to embrace or reject just so much of the Bible as may agree with my own judgement or inclination. Herein thou erreſt, and by words darkenest counsel; for while I (or any other) take heed to the light of the spirit of God and walk in it, I cannot err. It was the command of the son of God to his disciples to walk in the light and they should become children of the light and of the day, in whom there should be no cause of stumbling. O the darknets that covers thy understanding is great! The cause is in thyself; thou haſt wilfully ſhut thy eyes:— Read thy own words in public print—

" that spirit

Without which none can heav'nly realms inherit."

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" The Christian prays to feel a deep concern  
For others good; and for the spirit prays  
To dwell within his soul and guide his ways."

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" That grace which God in mercy gives to all:  
His grace or spirit is a spark divine  
In every good man's soul, if not in thine;  
An emanation this from God alone,  
And ev'ry Christian ſect its influence own;  
Whoe'er diſpiſeth it, inſults his Maker,  
Whether 'tis found in Churchman or in Quaker."

Joſeph



Joseph, who has bewitched thee, that thou shouldst not regard these truths, written by thy own hand? It is not because men do, but because they do not, take heed and obey the grace, the light, of the spirit of God and its divine inspiration; they pervert the Bible, and embrace or reject just so much as may agree with their own judgement or inclination. Except men's minds are enlightened by the inspiration by which the holy men of God wrote the scriptures, they are unto them a sealed book. "When the spirit of truth come (saith Christ) it shall lead into all truth." Take heed unto it, it is the ingrafted word that is able to save thy soul; it is that word which was before words were written; it is the fountain, the head; the fountain is before the streams, the sun is before its beams. There were some to whom it was said, "search the scriptures, in them ye think to find eternal life; these are they (saith the son of God) that testify of me, but ye will not come to me that ye might have life; it is not the readers but the doers of the word that shall be justified."—I own myself to be a member of the spiritual Israel, the people called Quakers. In my journey towards the land of Canaan, I was led to call in by the way and ask thee, my friend, and thy family, how it fared with you; and I handed a little bread unto you as it was handed to me out of my master's treasury; you were comforted and I rejoiced with you, and my sincere desire is that your joy may be full: but I was not to enter into any affinity with the inhabitants of thy land thro' which I passed, lest I should learn their ways; neither am I to worship any of their idols, or to serve their Gods; I was not to bow to the image which thou in thy own imagina-

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tions

tions hast set up ; and because of this, thou hast cast me into the furnace of thy displeasure ; herein I have been preserved, thy fire has had no power, neither has a hair of my head been singed, nor my coat changed, nor has the smell of the fire passed upon me. Let thy language be similar to one mighty in his own esteem in past days, who said, “ Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve or worship any god except their own God : therefore I make a decree, that every nation, language, or people that speak any thing against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill ; because there is no other God that can deliver after this sort.”—These truths, in great love and simplicity, are left to thy solid consideration ; let not my labor be lost upon thee, let not thy heart be as a stone upon which the rain makes no impression ; I hope my labor in this way is completed : there has been a visitation extended unto thee, a hand has been stretched forth for thy help ; let it not be said of thee as of some others formerly—“ Because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art poor, blind, miserable, and wantest all things ; I counsel thee to buy of me gold tried in the fire that thou mayst be rich, and white raiment that thou mayst be cloathed, and that the shame of thy nakedness do not appear. Behold I stand at the door and knock, if any man hear my voice and open unto me I will come in to him, and sup with him, and he with me.” This is an inward supper,



supper, come and partake of divine heavenly bread and heavenly flesh ; drink of the blood, partake of the life, virtue, and power of the spirit of God ; trust no longer in the shadow, be no longer like a man that beateth the air, that catcheth nothing but wind.

There are several parts of thy letter to me I would have thee apply to thyself ; I think them beneath my notice to answer.—I am mistaken if thou wilt not find work sufficient to reconcile thy own words and writings.—Before I take my leave of thee, let me, Joseph, observe, thou knowest I did not enter into the borders of thy country without thy leave and approbation.—I will be honest to inform thee in what light I look upon myself—e'en as one of the least officers in the army of the King of Kings, from whom I believe I received a commission to beat up for volunteers amongst thy people, to invite them to come to the standard of truth and righteousness, which he has set up in the earth. I hope my labor will not be lost.—My next business seems to be to sound an alarm upon thy mountain, to call thy people to come from thence to go with me to the mountain of the Lord, to the house of the God of Jacob, who will teach them of his ways.—The message I have for thy people is to advise them no longer to put their trust in thee (for what art thou, O man, to be accounted of, but to put their trust in the Lord ; for indeed the people are in a miserable state when they trust in man, and make flesh their arm ; my advice to them is no longer to pin their faith upon thy sleeve ; no longer to have their faith stand in the wisdom of words, but alone in Christ, the wisdom, the power of God revealed in man, that eternal word unto which the scriptures bear witness, saying, “ words will cease,  
and

testimonies will come to an end, but the word of the Lord endureth for ever." This is the rock, this is the foundation, upon which the righteous have built in all ages ; this is the word nigh in the heart, written there by the finger of God ; it was this word of faith the apostles preached ; it is the same divine word unto which the living ministers among the Quakers labor to turn the minds of the people ; to turn them from darkness unto light, from Satan unto God, who will bless the labor of his servants. My master will raise a fine army in this city, which shall fight valiantly under his banner ; these shall blow the Lord's trumpet, and sound an alarm upon the mountains of Babylon ; her merchants shall mourn because the people will buy of their wares no more. Look to thyself, thou son of dust, and preach no longer for hire, or divine for money ; obey the command of the son of God to his ministers, freely as you have received, freely give ; if the Lord is pleased to make use of thee in his service, fear not but he will provide both for thee and thy family.

I know not, Joseph, but I must publish the letters I have written to thee : if my master's blessing go along with them, they will tend to the awakening of some of thy flock ; I believe the good shepherd of Israel will stretch forth the crook of his love, and gather his sheep off of thy barren mountain of an empty profession, and cause them to lie down in the green pastures of life ; they shall thus inquire at wisdom's gate—" Tell me where thou feedest thy flock, and causest them to rest as at noon day."—The enjoyment of the love of God is more than can be expressed by man.—I bear this testimony once more—That all preaching, singing  
and



and praying, in the will of man, is contrary to the will of God; I know not, and, indeed, I question whether thou hast a ear to hear, or an heart to understand these gospel truths which have presented themselves; they are written in simplicity, in integrity, without guile, without hypocrisy; not in the wisdom of man, as I am a stranger unto it; it is the foolish things of this world which the Lord hath chosen to confound the wise, and to bring to naught the understandings of the prudent in their own sight; that no flesh might glory in his presence; that the Lord's own power might appear more conspicuously.

Thy truly well-wishing friend, who has not forsaken thee, but who has been forsaken by thee, without just cause.—My trust is not in man but in the Lord; and while I am happily preserved in this state, I shall not be confounded.

Norwich, 10 mo. 12th, 1787.

J. BOUSELL.

LETTER

## L E T T E R VII.

Esteemed Friend Joseph Proud,

**T**HESE lines are to propose to have a public meeting of conference with thee, before thy people and others who choose to attend, on the subject of Water Baptism. If thou art fully persuaded thy practice is consistent with the scriptures, and that Water Baptism is a standing ordinance of Christ to his church, I am willing to give thee a meeting on this subject, being fully persuaded to the contrary. I conclude, such a conference, in christian temper, may tend to the information of the people. If this meets thy approbation, please to give me a line, the time and place. No one should interfere between us. Let truth have the victory is the prayer and sincere desire of thy friend. If thou art persuaded truth is on thy side, then gird thyself like a man, and stand forth in defense of it. Thou knowest not how many disciples thou mayst gain by these means.

Farewell, thy real friend,

JOHN BOUSELL.

rom. 15th, 1787.

Thy answer within a week will oblige.

A brief



*A Brief Account of what passed at a Conference on  
WATER BAPTISM, on the 25th of the 10th  
mo. at the Baptist Chapel in Ber-street, with  
Remarks on the same.*

**T**O my proposal in the foregoing 7th letter, Joseph Proud wrote me for answer that he accepted my challenge.

Preparatory to our meeting John Hunt and Joseph Proud, without consulting me, put an advertisement into the public papers, signifying where tickets were to be had. I was informed they meant to sell them. I sent them a letter to know the truth, and received for answer they did mean to sell their tickets for 12d. each to the gentlemen, and 6d. to the lower sort of people. To me it appeared great meanness in them to attempt to obtain the people's money in this way. I therefore wrote them a letter, wherein I informed them I would not meet them except the people were admitted without any expence, and I would give my reasons for it in the public papers. I informed them I was not a merchant of Babylon; I did not seek to grow rich by trafficking upon the waters, that is, the people. They pretended the money should be applied to charitable purposes. I answered, whatever the pretence might be, the public would conclude it was a contrivance between us, and that they would think the money was for the parson, & that I had a design to have a finger in the purse, and that it would be a reproach to my Christian profession, a scandal upon me whilst living, and upon my children after my decease. I received an answer from John Hunt, expressing his great displeasure at finding his design frustrated; and that he  
should

should for the time to come look upon me as an enemy to the poor, and to John Hunt, the poor man's friend.—Covetousness is the root of evil, and from this evil grew the root of bitterness, the fruit of which is clearly discovered in two pamphlets that he and J. Proud have since published.—I shall now give a true account of what passed at the above meeting.

On the 25th of the 10th mo. with much difficulty I got into the house, many people striving in vain to gain an entrance. Soon after I was there came in a stranger ; it appeared afterwards his name was Scott, and that he came from Chatteris in Lincolnshire, about 60 miles distant ; this man addressed himself to me very earnestly to decline the dispute ; this I could not comply with ; he then offered to be my moderator, to which I gave him no answer ; he then, without my desire, very officiously came and stood by me, spoke smoothly, and, being a stranger, I did not know but he meant to be my friend. Joseph Proud took his station ; and Mark Wilkes (who calls himself a Minister of the Gospel, by what authority I know not), placed himself on his right hand.—I then informed the meeting, that although I had unity with and believed that the principles which the people called Quakers professed were consistent with the scriptures, that they were not in the least concerned in this undertaking, or accountable for my conduct that day, and that I must stand or fall by my own master.—The rules being then read, J. Proud (as I understood him) asked me—whether the doctrines I maintained I meant to prove by the Bible? I laid my hand on it and said, I did mean to prove the doctrines I believed in by that written law and testimony ; and if I spoke not according to its language I bade them  
believe



believe me not. I then asked him—Did he believe Water Baptism to be essential to salvation? To my surprise (and I doubt not but it was a surprise to many there) he absolutely refused to give me an answer to the question, pretending he had no right; as, he said, it was beside the present business. I then observed that if he did not believe Water Baptism to be essential to salvation—why did he plead for it?

I said I was ready to give a reason concerning my faith; and as men were careful to have a good title to their earthly estates, they ought also to know upon what foundation their faith was built.—J. Proud then attempted to prove that Water Baptism was an ordinance of Christ, from Matthew 28 ch. 18 and 19 v. “And Jesus spake unto them saying, all power is given unto me in heaven and in the earth, go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost.” From this passage he argued—*that Christ commanded his disciples to baptise; they did baptise with Water; therefore Water Baptism was an ordinance of Christ.* To strengthen this argument he declared, no man ever did or could baptise with the Holy Ghost and with fire. He also mentioned the Eunuch’s being baptised by Philip. To which I answered—I acknowledge some of the apostles did baptise with water: the apostle Paul baptised a few—but he thanked the Almighty he had baptised no more—he declared he was not sent to baptise, but to preach the gospel. As it is evident that Paul baptised not by *commission*, but by *permission* only, probably this was the ground of the other apostles conduct in this matter.—I said to J. Proud—Thou assertest that Water Baptism is an ordinance of

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Christ

Christ—if it be an ordinance, a decree, a law, or statute—prove that ordinance by an express command from Christ to his disciples to baptise with water, and I will give up the point.—I observed, when it pleased the Lord to give laws to his people Israel, they were clear, there was no room left to doubt his will concerning them.

I opened the bible to read part of the 3d chap. of Matth. intending to set forth the ground of that baptism by which salvation was to be experienced.—As I was about to read the tenth verse ( “ And now also the axe is laid to the root of the tree, therefore every tree that bringeth forth not good fruit is hewn down and cast into the fire ” ), Mark Wilkes very abruptly, if not rudely, called out—we shall not sit here to hear you preach, Mr. Boufell. I answered, I thought he had been a man of more understanding than not to distinguish between preaching and reading the scriptures.—I observed the eyes of many were upon us. I advised them to behave like Christians. The people seemed to resent this conduct in Mark ; some called—turn Mark Wilkes out. Being thus interrupted, I was deprived of the opportunity of explaining this passage, which, by the similitude, the people might clearly understand the meaning ; as in the outward creation, the ground that is overspread with evil weeds, with briars and thorns, must first be cleared and prepared to receive the good seed ; that this passage could not be understood in a literal sense ; the Lord did not send his son to cut down the trees in the outward creation ; it has therefore a spiritual meaning, and relates to an inward work ; that every evil must first be removed out of the heart ; for the heart in its natural state is deceitful, and desperately wicked—  
who



who shall know it ? It is the Lord that searcheth the heart, and by his spirit discovereth to man what his thoughts are ; and its only as man humbles himself under the mighty hand of God, and submits to the work and operation of his good spirit. I say there is no other way for mankind to be saved, but by ceasing to do evil, and by divine help learning to do well. Redemption is the removing of sin, for this end the son of God was manifested, that he might destroy the works of the devil in man—the son of God is come in spirit, as I observed to the people. The testimony of John is—“ I indeed baptise you with Water, but one that cometh after me, who is mightier than I, he shall baptise you with the Holy Ghost and with fire.” I said that John was as a bright and morning star, was the forerunner, the servant that came before the master, whose baptism was a figure, a sign ; but the baptism of Christ was the baptism we were to witness.

I read the 3d chap. of Malachi, verse 1.—“ Behold I send my messenger, he shall prepare my way before me” (this appears to me to point forth John the Baptist) ; “ and the Lord whom ye seek” (this was Christ the son of God) “ shall suddenly come to his temple” (the heart of man is the temple of the Lord), “ even the messenger of the covenant whom ye delight in—behold he shall come, saith the Lord ; but who may abide the day of his coming, and stand when he appeareth, for he is like a refiner’s fire, and like fuller’s soap, and he shall fit as a refiner and purifier, of silver, and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord an offering in righteousness.” This passage clearly sets forth the work of the power of the mighty spirit of God in the soul.

soul. Man must be washed, cleansed, purged, and purified by the spirit of God. The light of Israel is as a fire, and the holy one as a flame, to burn, and consume every evil in the heart, and to make it become as the good ground in which the Lord, the heavenly husbandman, will sow the good seed of the Kingdom in which he will plant his holy, noble, precious plant, and cause it to bear fruit to his praise.—I observed the Apostle Peter declared that baptism that now saveth was not the putting away of the filth of the flesh, it was not Water Baptism.

J. Proud called out—Water Baptism was not mentioned.—I acknowledged it, but observed I had a right to draw such a conclusion from the text —J. Proud finding he could not prove Water Baptism an ordinance of Christ, from any command from him—he mentioned that Christ was baptised by John —I acknowledged it, as he declared it became him to fulfil all righteousness. I said he was also circumcised, and I hoped he would not infer that all we that were present ought to be circumcised also.—Joseph Proud having spun up the threads of his argument he in great displeasure called out he would dispute no longer with a man that wanted common sense\*. The people resented this treatment; it was too

\* J. Proud, in the year 1786, wrote an answer to a pamphlet put fourth by a youth.—In page 14, he says—

“ First as friend Bousell’s “ void of *common sense*,  
 “ He, being wise, will write in his defence.  
 “ Presumptuous youth, how arrogant and bold,  
 “ Thus to condemn th’ experienc’d and the old,  
 “ Whose general conduct must to every mind,  
 “ Prove such a charge as false as ’tis unkind;  
 “ Enough



too much for his friend Wilkes, who said—"This is too bad," as did also his friend Scott. I observed that abuse was not fair argument—their conduct that day was not like Christians, and if he would not confer any longer, I would meet him in print. I then said—thou beginnest on the wrong side of the skin, Brother; thou art for making clean the outside, when the command of Christ to his disciples was to make clean the inside of the cup, then the outside would be clean also. This touched him to the quick; but he could not help himself.—I put him in mind of his own unfair weapons.—The champion J. Proud then mounts the stage, throws down the gauntlet with the spirit of Goliath—and bids defiance to the armies of Israel, the people called Quakers. He said he was ready to meet any gentleman amongst them, to dispute upon that or any other religious subject; but he would never dispute with his friend Boufell more.

The Parson at my left had wanted much to mount the rostrum. He first applied to me to speak to the people to be still. I told the people there was a man had something to say to them, if they were quiet. I must confess, considering what a great number there were present, they behaved well, as did the man of the house—who sat in the pulpit all the time, for he spoke not one word to my knowledge. I doubt not but he and his worthy wife were grieved to the heart to find that their poor Le-  
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- " Enough his sense to live with reputation;
- " And act with credit in his occupation,
- " And (what I'd gladly say of you) to be
- " An useful member of society.
- " Yea, sense enough to heartily despise
- " Reviling, scandal, infamy, and lies."

had professed a deal, and proved nothing, except that I was a fool, and himself an uncommon wise man.

The time being now come for the stranger to mount the pulpit, (as he said) to preach a sermon, I advised him to let it be short; he answered it should. Before he took his text, he gave me a high character (I wish he was not mistaken at first setting out); he said he believed I was a very honest man, and none could lay a finger upon my conduct, and also he believed I had the glory of God and the good of souls in view.—The last words I gave him credit for. I did not want to have a finger in any man's purse, neither my paw upon any sheep's back, fat or lean. This work I left entirely to him, and his two fellow labourers, Mark Wilkes and Joseph Proud.—I hope reader thou wilt excuse these few remarks, as, according to my friend Proud's testimony, I want common sense.—I hope those into whose hands this book may fall will have sense sufficient not to be displeased with this labour of love, which I could not avoid, after I had given an expectation to the people, to give an account of what passed at that meeting.

To return—the parson took his text, made a poor hand of it, came a great way to a little purpose.—He engaged at first setting out not to meddle with the subject in debate, he forgot himself and touched a little on that point. I said, brother, do not meddle with Water Baptism; he said he would not. When he had done, there appeared a little in my view to drop to the people. I stood up to speak;—but J. Proud put forth a hymn. I stood up again, and observed my friend above had his time, and J. Proud had put forth his hymn; I thought I had a  
right



to be heard in a few words ; to which, although very unwilling, they submitted. The subject was, that, that great power who laid the foundations of the deep, who set the earth upon its pillars, was about to set up the standard of truth and righteousness in the earth ; inviting them to come unto it ; to come to the banner of the Lord, to enlist into his service ; as they became his servants, his children, his power would surround them, deliver them out of evil, prepare them for a kingdom where the morning stars sing together, and the sons of God shout aloud for joy.—Here the meeting ended—whether to the edification, comfort, or consolation of the people in general, I can not take upon me to say :—I may honestly confess I was glad I got safe home. When I considered the company I had been in, I thought of that passage of Paul's, wherein he said he had fought with beasts at Ephesus. I should take it kind of any of those three learned persons, who stood in a rank on my left hand, to inform me, as I do not understand Hebrew, or hardly English, what sort of beasts these were the apostle speaks of, whether it was a leopard, a bear, or a wolf, or three wolves in sheep's cloathing ; as Christ told his disciples he would send them as sheep among wolves. This I should take kind at their hands ; indeed they should inform the ignorant. I scarcely know how to bear with myself in writing in this manner. I know no excuse I can make, except to put the reader in mind how the honest prophet served the priests of Baal. He bid them cry aloud to their God, peradventure he might be asleep, or gone a journey. They were fierce and cut themselves, but all to no purpose ; they had held out that Baal was God ; but when the people found there was no life in him,

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as it appeared when he came to the trial, the prophet said he is a God, that is, he was their God, either he is talking, or he is on a journey, or peradventure he sleepeth, and must be waked. O the sad state these poor deluded priests were in, when their foundation upon which they had been building, was discovered in the face of the people to be nothing but mere show, a shadow, a form, without the least power to save them from the displeasure of the Almighty.—They professed or preached until mid-day was past; it seems they were long winded, as many are in this day: they preach and pray a long time to very little purpose, either to themselves or their hearers; they called to their God—hear us, but he answered not; there was no voice: they leaped upon the altar that was made, yea they cried aloud again, and were very noisy, and cut themselves, after their manner, with knives and lances, until the blood gushed out (that's more than the priests will do in this day). Remember this passage all ye preachers under every name, and know of a truth, for this testimony I bear, that all preaching, praying, & singing, in the time & will of man, and not under the immediate influence of the power and wisdom of the spirit of God, is but will-worship and feigned humility, is an abomination, is but as a stink, instead of a sweet-smelling sacrifice holy and acceptable unto him. Bear with me, for this is but a small part of the portion that belongs unto you who are members of that dead body, which is made of mixed metal, of gold, silver, brass, and iron, his feet part iron and part clay; this is the weakest part thereof; it seems good in the sight of him in whom is all power to smite first this image, which the inhabitants have been bowing down unto and  
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worshiping, as God, the stone cut out of the mountain without hands, smote the image upon his feet. Look to yourselves, you who go under the name of Baptists, for your small mountain shall be destroyed ; this mountain is not of the Lord's, but your own making ; you are seen in the light, you are invited to come and behold the brightness of the arising of the sun of righteousness, who is arising with healing under his wings ; trust no longer in man, but let your dependence be alone upon God ; believe in his son the lamb ; know of a truth that 'tis only those who walk in the light of the lamb of God can be saved. While I write these things, I feel the love of my heavenly father to flow towards you sincere hearted that go under this name ; join in with the visitation that is this day extended towards you through a poor, weak, foolish instrument ; the Lord will send by whom he pleases. As we are drawing to a conclusion of the meeting, which was peaceable ; the greatest disturbers that day being two of the parsons, as he who was exalted, if he did no good, I hope did not much harm. He had an opportunity of exposing himself, as I was credibly informed after meeting (for being under the pulpit, I did not see him), in his ridiculous posture of lifting up his eyes and hands, with the bible towards the ceiling—whether he imagined heaven was there, I know not ; I leave this remark as a caution to all that profess themselves ministers of Jesus Christ, while in the exercise of their gift, if they have any, to avoid all ridiculous unbecoming behaviour, not to act like merry andrews upon the stage ; it is by the tongue of man instruction is conveyed, not by the feet or hands, or by

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throwing up of the head. These truths I have written in integrity, in simplicity, without guile, or hypocrisy, or dissimulation, having not sense to learn these craftinesses, I leave this business to men of letters, to men that are deep skilled in logic, who can persuade those who have not sight, that black is white, error is truth, darkness is light, the shadow is the substance, the form is the power; my prayer is for ever to be delivered out of the hands of these deceivers, they have no habitation in the kingdom of God, who owns not them for his servants; they have not entered by the right door into the sheepfold, so are no better than thieves and robbers, who fleece but administer no substantial food to the flock.

A Message from the word of the Lord to those that call themselves ministers of Christ, that have taken upon themselves the office of teachers among the people called Baptists.

My anger is kindled against you, shepherds, saith the Lord; you have not stood in my counsel, you have not waited in humility to know my will concerning you; you have covered yourselves, and not with my spirit, and taken counsel, and not of me, saith the Lord. The time is come wherein your foundations shall be proved. You have taken upon you the title of ministers, & embassadors of Christ, who has not sent you: you obey not his commands which he gave to his ministers—"Freely give as you have freely received". You are in the same state as some formerly, who sought their gain from their quarter, who ran when I the Lord did not send them,—who prophesied when I had not spoken un-



to them.—My call this day is unto you thro' my servant ; turn unto me with full purpose of heart ; deceive not the people any longer thro' specious pretensions ; come off the exalted mountain of an empty profession ; come to my power, saith the Lord, move not without it ; speak no longer to the people in your own will and time, words you have stolen from your neighbour, saying, thus says the Lord, when I have not sent you, you appear to your deluded followers in your warm zeal, to fetch fire down from heaven in the sight of men, which are only sparks of your own kindling blown up by the breath of your own imaginations, and carnal conceptions ; all your preaching, praying, and singing, in your own will and time, is but will worship and feigned humility, is but a stink in my nostrils, and an abomination in my sight, saith the Lord of hosts.

—The hour is come wherein I will open the eyes of many to behold acceptable worship ; it is not in the mountain that you have made with your own hands, formed by your own wisdom, and not by my power and wisdom, saith the Lord : you are a part of that dead image, whose brightness appears excellent, whose form appears terrible, whose head is as fine gold ; his breast and arms of silver, his belly and thighs of brass, his legs iron, and his feet part iron and part clay. This image is a true representation of the worship the children of men have set up in this age ; a dead form of godliness, administering no spiritual life to the beholders thereof ; it appears terrible and excellent to the kings of the earth, to those called Bishops, both teachers and hearers, great and small, have bowed down unto it : the great and mean men have humbled themselves before this image, made by the hands of cunning workmen, in  
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the skill of human wisdom and contrivance, and not formed by my wisdom and power, saith the Lord, the mighty God of Israel, who inhabits eternity, and dwells in the high and holy place, whose eye beholds the secret workings of that spirit that can form and transform itself into the likeness of an angel of light, that were it possible it would deceive the very elect, my children, my servants, saith the Lord, who has all power in his hands to destroy the works of the children of men; as iron is stronger than clay, so is the wisdom of God to the wisdom of man; as iron cannot mix with clay, so neither can the wisdom of God with the wisdom of man. The time is come wherein the power of the almighty will work in a wonderful manner; the stone cut out of the mountain, without hands, without the help of man, will smite this image upon his feet that are of iron and clay, and break them to pieces. Look to yourselves you teachers of the people called Baptists, for the Lord will by his almighty power, break in pieces not only the iron and the clay, but also the brass, the silver, and the gold, until it becomes like the chaff of the summer threshing floor, which the wind carrieth away, until there be no place found for it. Read, and pray to the most high to give you wise and understanding hearts, remembering the natural man, let his knowledge be ever so great in human affairs, cannot find out God; except man's understanding is opened into the mysteries of the kingdom of life, light and love, by the inspiration of the spirit of the Almighty, by which the holy men of God wrote the scriptures, they are unto him a sealed book; it is by the spirit of God alone, who is called the lion of the tribe of Judah that can loosen the seals, & open  
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the book of life, and give understanding to the Lord's humble dependent children to read therein. —Read and understand what the Lord is about to do in the earth, the stone that smote the image became a great mountain, and filled the earth.—In the days of these kings will the God of heaven set up a kingdom which shall never be destroyed, and this kingdom shall not be left to other people, but shall break in pieces and destroy all these kingdoms, and it shall stand for ever. Believe me, in informing you, my great Lord and good master will arise in his ancient power, the dread of him who is the dread of nations will fall upon the mountain of Jacob, and they shall become as dust; the Lord will work a work in your days, the ear that heareth thereof shall tremble, the sinner in Sion shall be afraid, and fearfulness shall overcome the hypocrite; but the poor in spirit shall rejoice in the God of their salvation, let his situation in life be as it pleases the governor of the earth to place him. Prosperity and adversity are in the hands of the Lord, he gives and takes away, he rules in the armies of the heavens, and does as he pleases among the inhabitants of the earth; there are no bounds to his power, therefore humble yourselves before him; 'tis only the humble he teaches of his ways, and the meek he guides in judgement; causing all those that love him to inherit substance; these he fills with the riches of his love out of his heavenly treasury; to these he reveals the mysteries of the kingdom of heaven, of life, light and love; that every soul who reads this testimony (given forth under the influence of the love of my heavenly father) may experimentally witness it, is the fervent prayer of their sincere Friend,  
**JOHN BOUSELL.**

Written on the 25th of the 10th mo. 1787, after I returned from the meeting of conference with Joseph Proud upon Water Baptism.

## Answer to John Hunt's Pamphlet.

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“ To subvert a man in his cause the Lord approveth not.”

**J** BOUSELL answers, to apply this text to him is unjust, as he has not attempted to subvert J. Hunt (or Joseph Proud) in the cause of truth. To condemn the innocent unheard, without the least proof of guilt, is an abomination to the Lord, and to all men of integrity, who do as they would be done unto; the tree is to be known by its fruits; an evil tree cannot bring forth good fruits; make thy tree good, doctor, then the fruits will be good also.

I dreamed last night I had hired a cellar of thee; there was a complaint that the floor wanted repairing, I took up several boards which proved decayed, and as it appeared it would be a considerable expence to lay a new floor (for the whole of the old was evidently rotten), I say I thought it unreasonable that I should be at the expence to repair thy building.—When the boards were taken up the studs appeared rotten also.—What instruction am I to gather from this? Is it not necessary for thee to examine upon what foundation thou art standing? This brings to my remembrance the state of a very high professing people whilst Christ Jesus was personally on earth—the Pharisees, who, looking upon him with  
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evil eye, often found fault with his disciples conduct about trifles, of plucking of ears of wheat on the sabbath day, and their eating with unwashed hands ; and as they could produce no law or commandment for this, they said it was contrary to the tradition of the elders. The traditional christians in this day are very tenacious about matters of indifference. Bring this home all ye who plead so much for dipping into the element of water, under a pretence of its being an ordinance of Christ. I call upon you to prove it by any express command from Christ to his disciples, without inferences which may be either true or false ; be not contented with the outside show, with the ceremony and form, but come and experience the substance, the power of the spirit of God, to cleanse you from all dead works, that you may serve him in newness of life, as circumcision availeth nothing or uncircumcision, neither doth baptism, or not being baptised with water avail any thing ; but man must be born again of water, and of the spirit ; he must be regenerated, and become as a little child, before he can enter the kingdom of God ; the soul of man must experience a being baptised with the Holy Ghost, and with fire ; he must witness for himself the word of the Lord, which is as a fire, to purify, to purge away the tin and the dross and the reprobate silver, that the soul may become as pure gold, prepared to receive the impression of the heavenly image, the image of holiness ; without holiness no man shall see the Lord ; the soul of man must be baptised into Christ, that is, he must be plunged and dipt into his name, which is the power of God, and thereby made partaker of his heavenly nature.

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To return again to thy text, doctor, to subvert a man in his cause must be very wicked, if his cause be good ; to overturn and overthrow, to subvert government, I say if the kingdom be good such men ought to be secured, brought to a trial, and if found guilty, to have their due reward of punishment, as a warning to deter others. And wilt thou, John Hunt, hold me (a poor little harmless Israelite) forth to the public as guilty of such crimes ? I hope they will be endued with more prudence than to give thee credit, except thou can bring some substantial proofs. The law of our land allows every man to be innocent until proved to the contrary—he is to be tried by twelve impartial men ; yea, and after he is found guilty, the poor prisoner is asked what he has to say before sentence is passed upon him.—How the public will bear thy conduct, being so contrary to law and justice, I am not able to determine ; to take upon thee the office of a judge and jury, to condemn without the least trial, then to be the whipper and executioner also, doctor, must lay thee down exceeding low in the esteem of judicious men and women. I am a free-born Englishman as well as thyself, have as great a right to look to the just laws of my country for protection in person, in my property, and also in my character and reputation, which is as dear to me as others. I do declare thy judgement is unjust, thy conclusion without proof. I am a man fearing God, and a hater of covetousness ; I dare not attempt to subvert any one in a cause that is just and right. Remember the great charges that were brought against the followers of Christ (who were sent as sheep among wolves), as though they were pestilent fellows, turners of the world upside down—what had these



these servants of the Lord done? Let us examine the ground of this accusation—they had laboured to turn the world from darkness to light, from Satan to God; they laboured to bring the people from idolatry, from worshipping the idols that had no life, that they might come and serve the living God. It was for this good work the apostles were counted the off-scouring of all things, and became a spectacle to men and angels; yet remember it was by these instruments, in the hands of the Lord—that we who are of the Gentile race enjoy the glorious light of the Gospel of Christ: we are favoured with many heavenly sayings of him; who has declared, “he that heareth my words and doeth them, I will liken him to a wise master builder, who digs deep and lays his foundation upon a rock, that when the winds blow and the rains descend, the house stand.” Read thou the state of those that heard the word and did them not. Christ also said, “he that does my commandments shall know of my doctrine whether it be of God or of men.” This was one of his commandments, to make clean first the inside of the cup and platter, and the outside will be clean also; mind this, doctor, and be no longer deceived, neither any longer attempt to deceive others in pretending that Water Baptism is the way to introduce them into the church of Christ. There is no other way but by him who is the door: Christ is the door, and whoever climb up any other way are thieves and robbers, there are many of those who have got by stealth into the house, which they call the house of God, who will not own them for his servants: the Lord will take to himself his great power, he will turn out these thieves and robbers, he will take the honest hearted children out of their

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hands under his own immediate care and protection, and choose from among them his own servants, that shall from disinterested love feed the flock of God. My soul rejoiceth under a sense of the great work which is upon the wheel.—A fire will be kindled in Sion, and a furnace in Jerusalem, that shall burn up the briars and thorns that incumber the Lord's ground, that stand in the way of his own precious seed, which he has sown, and which he will cause to spring up in the hearts of many thousands : the trumpet will be sounded upon the mountains of Babylon ; her merchants shall mourn because the people will buy of their wares no more : the mountains of the kingdom of Babylon shall be destroyed by the stone cut out of the mountain without hands. O ! what an out-cry, what lamentation will these merchants make ; how will they lift up their voices, how are we subverted, how are we overthrown ! ruin and destruction is come upon our government, our state, our kingdom is utterly laid waste. Is not thy voice, thou little merchant of Babylon, an emblem of the great out cry there shall be amongst thy brethren ? weep and howl, for thus saith the Lord, I will touch the mountains and they shall smoke at my presence ; I will touch the hills, and they shall become as dust ; I will raise up an army that shall be terrible to the workers of iniquity ; I will arise in my ancient power to the bringing down of spiritual wickedness ; in high places my hand shall be upon every idol, upon every image man has made, by his own wisdom and power, saith the Lord of hosts.

Look to thyself, my friend, and examine the foundation of thy house, which according to the  
view



view I had of it last evening, or early this morning, I say, according to my view of thy building, it has no good foundation to stand upon ; very dangerous indeed to build upon rotten pillars. My advice to thee, my friend, in great love and deep sympathy, is to ask my master (if thou knowest where to find him) what thou shalt do with thy old house. I do assure thee, in his name, it will fall, therefore take my advice, who am thy true and faithful friend, let thy Levite say what he will to the contrary, thou mayest depend upon my word, I have no earthly advantage in view, I have thine and thy companions welfare at heart, both in time and in eternity, and I should rejoice to see you made instrumental in the hands of the Lord to the converting of thousands ; but if you would be of real service to mankind, you must cease from man, and have your dependence alone upon the Lord : remember the state of those that trust in man, and make flesh their arm ; and also of those whose trust is in the Lord, whose God the Lord is ; these shall be as trees planted by the river's side, that shall bear fruit in due season.

To return again, my friend, I have recommended thee to apply to my master for advice (if thou canst find him), ask not thy parson, lest he should direct thee wrong ; if he says, lo ! here he is in this mountain, in this ceremony, in this ordinance of Water Baptism ; if he tell thee he is in the secret chamber in the exalted notion and fleshly imaginations, believe him not ; go not after him but believe the son of God, who declared the kingdom of heaven is in man, and whatsoever is to be known of God is manifest in man, and whatsoever maketh manifest is light ; therefore look no longer without, but turn  
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thy mind to the light of the spirit of God, in the center of thy own soul, hearken and hear what Christ, the good shepherd, saith unto thee, the spirit of truth is come to lead into all truth ; be still, O ye isles, and let the people renew their strength ; be still, and know that I am God, who am of purer eyes than to behold iniquity in Jacob, or transgression in Israel ; with approbation the Lord will be worshipped out of a pure heart, and 'tis only the pure in heart that can see him, come and behold the brightness of his arising ; the day is dawning, the shadows are flying away, come from the den of lions, from the mountain of leopards, the Lord has not appointed these beasts of prey to be teachers of his children, or shepherds over his flock or ministers in his church. Come with me to the hill of frankincense and the mountain of myrrh, come and partake of the life and of the substance, eat of the bread of life, drink of the blood, and eat of the flesh of Christ, who is the life ; pray to the Almighty to give thee an understanding into the mysteries of the sacred writings, ask wisdom of God. I believe this is a visitation of love, I pray to the most high it may not be in vain, but that his word may accomplish the purpose for which it is sent. O that the whole bulk of mankind was weaned from man, and had their dependence alone upon the Lord ; he would teach them heavenly knowledge, and make them to understand divine doctrine ; but alas, alas ! men have turned themselves from the Lord, and refused him to be their teacher, their leader, & have chosen to themselves teachers having itching ears, and they love to have it so continually learning, and if they come no farther than man they will never find out God ; man by wisdom knows not God, neither by all his searching in his own spirit can find him out. The Lord is calling to the children of men to seek him, to feel after him who is not far away from any of us ; in him we live and move and have our being ; we are his offspring, were we obedient children he would dwell with us and teach us, and lead us by his holy spirit out of all error into all truth ; we should not need that any man should teach us, for the holy anointing, the divine unction, which is truth, would teach us all things. The day is at hand wherein light will break forth, the light of the spirit of God will shine through the darkness that has covered the minds of the people in the dark night of apostacy ; the son of God will come in the clouds of heaven, in power and in great glory, to punish all those that obey not the Gospel,

To return again, doctor, examine upon what foundation thy faith is built ; whether it stand in the wisdom of words or in the power of God : words will cease but the power of the Lord endureth for ever. I do testify that all ceremonies are of no avail, except the soul of man center unto the word and spirit of God ; 'tis by this man must be covered, for woe was to those that covered themselves, and not with the Lord's spirit, that took counsel and not of him. If J. Hunt had taken counsel of the Lord, he would not have condemned an innocent man unheard, and exposed him to the censures of the ill-natured, and the arrows of the blind bigot. I do

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not write by way of complaint, but that mankind might not be led by their blind guides until they fall into the pit of error and delusion. I believe the power of the Almighty is my shield, his name has been unto me a strong tower, which I have been permitted to run into in every time of trial, and found safety ; if the Lord be with me, altho' an army should encamp against me I will fear no evil ; by him I shall run through a troop, therefore let the instruments of the prince of the power of the air shoot again and again, bend your bows, and point your arrows with all your strength, cast your fiery darts, yea throw at me your fiery brands, gather them from the furnace of your fiery zeal, all you sons of dust, who are pleading for the shadow, who are beating the air and catching nothing but wind, I pity these, & the call of the Lord my master to these is trust no longer in lying vanities, believe not those false prophets, who preach for hire, and divine for money, but come and buy without money milk and honey ; come and drink of the heavenly oil flowing from Christ, the rock ; come to the Lord, the fountain of living waters, drink of the waters of life freely ; this is the evil the Lord has beheld in the children of men, they have forsaken him, the fountain of living waters, and hewn out to themselves cisterns that will hold no water (or bare profession), broken cisterns indeed : that contain not the waters of life ; they pretend to be believers in the son of God, yet regard not his doctrines, whose promise is to all that ask of him he will give them living waters, that shall be in the soul a well springing up unto eternal life : ask and you shall receive, seek and you shall find ; seek a treasure in your own hearts, the pearl of great price is hid therein ; put thy trust no longer in man, but in the Lord. It is for this end I labor, that the children of men might become the children of the Lord, and run the ways of his commandments. There was a high professing people formerly, who said they were the children of Abraham ; they were told if they had been Abraham's children they would have done his works ; but, said the same holy tongue, you are of your father the devil, and his work ye will do. How far this passage may be applied with truth, either to John Hunt or Joseph Proud, or to myself, I leave the public to judge, as by the fruits the tree is to be known. Thus far I can, in truth, declare, my intention has been both the welfare of Joseph Proud and his disciples ; I desire they may become the followers of Christ in reality, not only in name, but be made partakers of his divine nature ; the command is wash ye, make clean, put away the evil of your doings from before my eyes, saith the Lord, and I will receive you and make you vessels of honor in my house. The house of the Lord must be built with precious stones, that have been squared by his heavenly hand ; the Lord will have a habitation for his glory to dwell in, Sion shall be established, Jerusalem shall become the praise of the whole earth. I write in faith, in full assurance of the accomplishment of these truths. The word of the Lord is going forth, his call is to the north give up, and to the south keep not back, I will, saith the Lord, bring my sons from far and my daughters from  
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the ends of the earth ; many shall come from the east and from the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God, and many of the children of the kingdom shall be cast out.

I want to draw to a conclusion. I can truly say I feel nothing but love in my heart for John Hunt, and freely forgive him in publishing untruths to the hurt of my reputation, my Lord and master Jesus Christ, was despised, spit upon, buffeted, yea he was called Belzebub, the prince of devils ; if they did these things unto the master, what must the poor servants expect ? But all power is given to those that follow Christ, and submit to his holy government, over serpents, scorpions, yea over all the powers of the enemy, and if they drink any deadly poison they shall not be hurt thereby. These remarks may tend to encourage some of the little ones that are exposed to many dangers, to many engagements in the cause of truths.

Again, to return to thy text, doctor, to subvert a man in an evil cause, to overturn an evil state, to pull down an old house whose foundation is rotten, is a good work ; to labour to destroy the kingdom of Satan in man, to break down all his strong holds, entirely to lay waste, overturn every mountain, every fortified city, every high tower, this is a good work, this is the work of a divine power ; it was for this end the son of God was manifested that he might destroy the works of the devil ; he came not to send peace to any of the inhabitants of his kingdom, altho' many in days that are past covered themselves in saints apparel, made a fair outside appearance, yea they garnished the sepulchre of the prophets, yet were in the same spirit of those that put the prophets to death. Christ, the heavenly light, saw into the inside of these hypocrites ; he told them they were whited walls, painted sepulchres, but within they were full of extortion and excess ; miserable deception indeed : under a pretence they made long prayers, yet devoured widows houses. Was it not, think ye men of understanding, a good work, that such a pack of deceivers, of thieves and robbers, should be turned out of the house of the Lord ? which was to have been a house of prayer, but behold it became a den of thieves ; these were those that made a great shew in religion, the priests, the elders, the scribes and Pharisees, these were the greatest deceivers ; they neither entered the kingdom of God themselves, or suffered those who would ; they strained at a gnat, and swallowed a camel ; they paid tythe of mint and cumming, yet neglected the weighty matters of the law, mercy, truth, and judgement. Were it not a noble work to overturn such a wicked state, to destroy such a wicked kingdom ? those mighty men, in the show, in the form, in the ceremony their language was. Have any of the rulers among the Pharisees believed on him ; that is, on Christ, but only those that they falsely said were accursed, that knew not the law ? O ! the spiritual pride, the high mindedness of these servants of Satan, these despisers of the little disciples of Jesus, the humble servants of the living God, who raised them up by his own eternal power



power to proclaim war in their master's name against the man of sin, the son of perdition, who had exalted himself in the temple, in the hearts of the children of disobedience, above all that was truly called God; power was given to these despised little ones to declare war against spiritual wickedness, in high places, against all the states, the principalities of the power of darkness. No wonder these servants of the most high God were called subverters in that day, turners of the world upside down, preachers of strange doctrines, pestilent fellows, not worthy to have any place to set their feet upon on the face of the earth. Bring these things home, doctor, and buy eye salve that thou mayest see with thy own and not with the eyes of thy Levite; remember how zealous a poor blind man was in his day, who thought he was doing God service when he was persecuting his children; he was set on by the Priests, for he had letters from the Chief Priest; this blind son of dust made mad work of it, as most blind mortals do in the dark; read the account and know of a truth, that the Priests in all ages have been the greatest stirrers up of persecution: 'tis the breath that has been blown through their spouts that has kindled the greatest flames, in which the bodies of many thousand innocent sheep, innocent lambs of the heavenly fold, have been burnt to death: these blind zealots have put bear skins on the backs of these lambs, and then set their dogs to worry them: they have called them by as many evil names as their evil nature could invent, to answer their own evil wicked purpose. Be warned, ye blind zealots in this day, who are stealing the words of the apostles, and making merchandize, to the deceiving of your poor blind deluded followers: my soul mourns for these while I am writing, and by divine help I will in my masters name labour to strip and discover upon what foundation these servants of the mammon of unrighteousness are building, upon these lazy drones who are feeding themselves to the full, while the flock are starving for want of heavenly food; these that are fleecing the flock, growing rich by their trafficking upon the mighty waters (the people are the waters); hear, you merchants of Babylon, the word of the Lord concerning you, I will open the eyes of the people, I will take them out of the hands of your idle shepherds, under my own care and protection, I will cause light to break forth out of obscurity, and bring many sons and daughters unto glory, I will cause both the rams horns and the silver trumpet to be sounded upon your mountains, ye merchants of Babylon, and ye shall mourn, yea howl and weep bitterly, and there shall be none to pity you; you shall drink deep draughts of my sore displeasure, yea, all you who have been worshiping the beast, receiving his mark in your foreheads, or secretly in your hands, all ye under whatever name that have received the mark of your false prophets (the worshippers of the beast and his image), you that have been baptised and dipped into their spirits, made partakers of their natures, joined unto spirits which are adulterated from me, saith the Lord, my call is to the children of men through my servants; come out of Babylon, my people, be not partakers of her sins, that ye partake not of her plagues; this is but  
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The beginning of sorrows to the false prophets, to those who are stealing their neighbours words, who are crying up the practise of the apostles, but living a life contrary to their doctrines; these read & understand not, they learn and teach, yet neither themselves or hearers are able to come to the knowledge of the truth, as it is in Jesus, until they obey his doctrines, that is, to lay down their lives for his name sake, and experience a death unto sin, and a new birth unto righteousness; come ye children of men, be ye stript of all your own righteousness, lay aside all your preaching, and praying, and singing, in your own will and time, and in your own wisdom; this is but filthy rags, & an abomination in the sight of him who is of more pure eyes than to behold iniquity with approbation, or sin with any allowance; altho' you may deceive man under false pretences, yet you cannot deceive the Lord of hosts, the God of the spirits of all flesh, who will raise up and send forth many of his chosen servants, as lambs among wolves who shall run to and fro in the earth, until the knowledge of the Lord covers the earth, as the waters cover the sea; yea, the Lord, my master, will call many from among the teachers of the people in this nation, and he will put his word into their hearts which shall be as a fire to kindle an holy flame of pure love to God and to their fellow creatures, ye shall go forth with your lives in your hands, or rather in the hands of the Lord, to turn men from darkness to light, from Satan unto God, who will establish his own kingdom, and of whose government there shall be no end. Blessed are those eyes that see the fulfilling of the prophecies of the servant of the most high in the sacred writings of the holy scriptures; seek ye children of men, be not satisfied until you come and suck at the breast of divine consolation; drink no longer of the muddy waters of your false prophets, but experience for yourselves a drinking of the waters of life, out of your own cisterns, drink of the living springs of the waters of life, in the centre of your own souls, look no longer without to man, but turn your face towards the Lord; let your dependence be alone upon him, in whom are the treasures of wisdom, in whose hands are riches, yea divine riches and righteousness for evermore.

My advice to John Hunt, Joseph Proud, and their friend in White-Lion Lane, is to be careful to have their cisterns washed within side; let them be thoroughly cleansed before they send forth any more waters for the public to drink, that for the time to come the people may not be defiled with stinking, muddy stuff, fit for neither food or drink. To the public I appeal to judge between us. It is possible these vessels may be of use when they are cleansed.—I hope my labor upon them will not be like washing black-a-moors white; if so, I have spent my time to little purpose upon them. I hope the people will receive some benefit by this labour of love bestowed upon them; if not, I have done my duty, and must leave the event. Farewell.



§ As the foregoing answer was written before John Hunt's pamphlet was published, I could not be biaſſed by reſentment.—I propoſe to make a few remarks on both John Hunt's and Joſeph Proud's pamphlets, and leave the public to judge. J. Hunt has charged me with delivering words little leſs than poſitive blaſphemy, pretending that I made the apoſtles act in direct oppoſition to the expreſs orders of their maſter.—Go, ſaith Jeſus, and baptiſe—how? why not with water? ſaith this man—that was John's Baptiſm.—I anſwer, John ſaith, I indeed baptiſe you with water, Acts. ch. i. v. 4.—And being aſſembled together with them, Jeſus commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the father which, ſaith he, ye have heard from me; for John truly baptiſed with water, but ye ſhall be baptiſed with the Holy Ghoſt not many days hence. It is as clear as the ſun that ſhines at noon-day, which none can deny, except the blind, that water was the baptiſm of John. I will produce another ſubſtantial evidence, viz. Peter, Acts 11th. And as I began to ſpeak, the holy ſpirit fell upon us as at the beginning, then remembered I the word of the Lord, how that he ſaid, “ John indeed baptiſed with water but ye ſhall be baptiſed by the holy ſpirit.” Having ſuch a cloud of witneſſes who bore teſtimony water was John's baptiſm, I conclude, if John Hunt condemn me for ſpeaking the truth, the public will bring me in innocent, that I am likely to eſcape with my life.—Again, John Hunt ſpeaks for me as if I ſaid the apoſtles were to baptiſe with fire. This they could not do as you heard fairly and ſcripturally proved by your miniſter, J. Proud, who repeatedly declared that no man ever did or could baptiſe with the Holy Ghoſt and fire. If I am enabled to prove this, I ſhall prove J. Proud's declaration to have no foundation in the truth, and conſequently him to be no miniſter of Chriſt. For the ſake of the honeſt hearted inquirer, I will freely convey my ideas of this goſpel doctrine. Firſt, John, a man ſent of God, bears this teſtimony of Chriſt, whom he declares to be mightier than he, that he ſhall baptiſe you with the Holy Ghoſt and with fire; and Chriſt ſaith unto his diſciples—All power is given unto me in heaven and in earth: it was in this power he commanded them—go ye therefore and teach all nations, baptiſing them in (or into) the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you and lo! I am with you always even unto the end of the world. It is clear he that commanded the apoſtles to go and teach and to baptiſe went with his miniſters, as in the foregoing paſſage is ſet forth—“the Holy Ghoſt fell upon us as at the beginning”—Mind this paſſage, chriſtian reader, the power of God accompanied the words ſpoken under the immediate influence of the holy ſpirit had ſuch a wonderful effect as Peter teſtifies the holy ſpirit fell on them. I do teſtify the living miniſters of Chriſt are baptiſed by him, and to theſe he gives power to baptiſe into the name of the Father, Son, & Holy Ghoſt, and as the ſervants of God are in the diſcharge of their duty in ſpeaking, in preaching, in and under the influence of the divine

word, which is powerful. This word being life, quickens and makes, alive unto God. I bear this testimony : I have many times experienced the heavenly baptising power of God attending his living ministers, among the people called Quakers ;—I say again, I have witnessed many times the heavenly baptising power of God to attend the living ministers among them, that has broken and melted and tendered the hearts of the humble and dependant children. The children of the Lord are baptised, immersed, leavened into, & made partakers of the divine nature ; as many as are baptised into Christ they have put him on, and as they have put on the new & heavenly man, they have put off the the old and earthly man, with his deeds that are corrupt. These are the living branches of the heavenly vine, which are illustrated by the similitude in the outward vine that has many branches ; they all partake of its nature and virtue, by which they become fruitful. Thus it is with every branch taken out of the wild olive, who are grafted into the heavenly vine, Christ the power of God. Those who live in this divine principle are leavened into its heavenly nature ; it is these who partake of its virtue and power, by which they bring forth fruit to the praise of God, and herein is their heavenly father glorified.—This living, holy, heavenly, divine principle, that is a pure influence flowing from the glory of the Almighty, is the unspotted mirror of the power of God, in which is seen, as in a glass, the invisible things of the kingdom of God, the heavenly key that unlocks, that unfolds the mysteries of the kingdom of heaven to babes and sucklings ; except a man be born again, and become as a little child, he can in no wise enter the kingdom of light and love, in which only true peace, comfort, and consolation is to be enjoyed. The apostle saith the invisible things from the creation of the world are clearly seen, being understood by the things that are.—This may be understood when the understanding is enlightened by the inspiration of the spirit of the Almighty : 'tis from this fountain heavenly wisdom flows into the understandings of the children of wisdom, light is breaking forth, the shadows are fleeing away ; come ye children of men, and behold the brightness of the sun of righteousness, and feel its divine virtue, as it is by the light and heat of the sun, in the outward creation, that trees and plants grow and become fruitful ; in like manner it is to be understood in a spiritual sense that God, who is the heavenly sun, the fountain from whence all heavenly light and divine heat doth proceed, it is only by this divine power and virtue the plants of the Lord's right hand planting can grow, and bring forth fruit. As to the name of the Father, Son, and Holy Ghost, I understand is to set forth both the invisible power of the divine being, and of the son in whom this divine light was manifested, and of the holy spirit, a manifestation of which is given to every man. The kingdom of heaven is likened unto a little leaven hid in three measures of meal, until the whole is leavened as in the outward vine ; the root, the vine and branches are all one, yet various manifestations, so the Father, Son, and Holy Ghost, are all one divine Almighty power, which no soul can comprehend or approach  
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but by a degree of that light that proceeds from the father and fountain of light. If we walk in this light, as God is in the light, then have we fellowship one with another, and the blood of Jesus cleanses from all sin (not elementary water). Thus according to my measure I have in childlike simplicity laboured to set forth the necessity of the children of men, to witness an inward change, that they may experimentally say with the believers formerly, Titus 3 chap v. 5. "According to his mercy he has saved us by the washing of regeneration, and renewing of the holy spirit which he shed upon us abundantly through Jesus Christ our Saviour"—This passage plainly points forth the baptism that saveth is by the washing of regeneration. Man must be regenerated, and born again by the renewed operation of the holy spirit. I do testify this is not effected by that which is elementary, but by the heavenly divine power, which the Lord abundantly sheds on all those that receive the truth in the love of it. It is the son of God, who is the heavenly light that lighteth every man that cometh into the world, he came to his own, and his own received him not (this was the cause of rejection, or in other words of reprobation), but as many as received him to them he gave power to become the sons of God, even to them that believe in his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God—know of a truth, friendly reader, nothing short of experience, through the powerful operation of the spirit of God, a death unto sin, and a new birth unto righteousness, a being renewed up into the heavenly image, it is those whose garments are washed in the blood of the lamb, those who are leavened and made partakers of the nature of him who is holy.

The reader must not expect I should follow J. Hunt through all his pages, I will not answer charges without proof, or abuse without cause, nor return railing for railing; I have done him no harm; the greatest enemies are those of his own house; I refer him to my answer written from my dream, it may serve him as a glass in beholding the state of those high professors, of those strict observers of forms, shadows, and ceremonies, those pretenders to be the children of God.

I request my friend John Hunt to remember the state of some great pretenders, who pleaded they had cast out devils in the name of Christ, and that he had taught in their streets;—these were great boasters, but little doers; Christ, for whom they pretend great love, told them, when I was hungry ye fed me not, thirsty ye gave me no drink, sick and in prison and ye visited me not, inasmuch as ye have not done it to one of my little ones, ye have not done it to me, depart from me. If this be the portion of those that relieve not the servants of the Lord, what must those expect that evil treat, that revile, despise;—those that despise the servant despise the master; this despising disposition arises from the spirit of pride in unmortified nature; the proud the Lord beholds afar off. Farewell.

§ I think it right to make a short reply to John Theobald, who sheltered himself at the back of John Hunt, cast his arrows, threw his fiery darts in his blind zeal, and took upon him to speak for the Apostle Peter, as though he would have addressed me in the manner he did one Simon Magus. To this I answer, Peter was a man of honor, he would not speak an untruth, as to tell me I was in the gall of bitterness, he would have known better; take this change and divide it among yourselves, for Simon Magus was a believing baptist, Acts 8. v. 13—And Simon himself believed also, and when he was baptised, &c.—Think of this passage you who plead so strong for being immersed into water: its evident this wrought no inward change in the heart; this baptist was in the gall of bitterness, and in the bond of iniquity; probably he was a parson, a learned man; for it seems, v. 9 he used sorcery, and bewitched the people of Samaria. I advise those who inhabit the mountain of Samaria, a barren profession, lest any man should deceive them; Simon had the voice of the people saying this man is the great power of God. While the people look to man, they are in danger of falling into error and delusion. My labour in love is, that the eyes of the people may be unto the Lord alone, whose call is, look unto me all ye ends of the earth, and be ye saved.

§ I shall now proceed to make a few remarks upon Joseph Proud's pamphlet, not in his way—to charge without proof. I leave this work to him, and to his master Hunt. I cannot help observing his misquoting my words in his appendix, charging me with saying, "except a man be born again of the water and the spirit, he cannot enter, &c. that is (says J. Boufell) except ye are born of the fire and the Holy Ghost:" This is not true, and if J. Proud has the least christian modesty left in his countenance, he must blush for shame. My words are in page 12 "except a man be born of the water and the spirit (or in other words), except a man be baptised with fire and the Holy Ghost, or except a man be converted and become as a little child, he can in no wise enter the kingdom of heaven." To misquote a man's words, and pervert his meaning, does not manifest the fruits of the spirit of truth.—Again he calls me "a wonderful expositor, how much is the world indebted to me, never did we know before that water is fire." I am not accountable for his ignorance, the children of wisdom know that neither of the words fire and water, in those passages, relate to elementary water or material fire, are only figuratively spoken to set forth the powerful cleansing and purifying nature of the spirit of God in the soul. He goes on and says, "Again he tells us, that the great apostle Paul knew nothing about baptising the christians with elementary water;" to which he adds, "in my opinion is as great a falsehood as John Boufell could have uttered." My words concerning Paul are, "seeing that it pleased God to reveal his son in him, he conferred not with flesh and blood, but gave up to the heavenly vision.—Observe, this man received his knowledge by the revelation of the son of God in him, yet he had  
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no knowledge of any duty to baptise the christian believer with elementary water." The apostle declared he was not sent to baptise, but to preach the gospel: this will clear me, and consequently fix the charge of falshood upon himself. Again, J. Proud misrepresents my addressing him. He says, I told him I came to visit him from the Lord. I answer I went to pay a religious visit, and told him that as I came along it arose in my mind to remind him of the words Christ spoke to his disciples, whoever hear you hear me, receive you receive me, reject you reject me.—A candid man will state a matter fairly and truly—

As men of falshood do good memory need,  
So he who blasts his neighbour should take heed  
To mix his poison up with won'drous art,  
That none may see the malice of the heart. *J. P.*

In the year 1786 Joseph Proud, in public print, gave me the character of a man of unimpeached reputation, strict probity, and upright morals—Again in 1787 he gives me a good testimony, as may be seen in the beginning of the sixth letter—the public will be at a loss whether to credit Joseph Proud in 1786, or 1787 or in 88; except he can prove that I am not the same John Boufell. I leave him to extricate himself out of this difficulty with honour.

Again he says, I hope I shall never forget to treat with candor and christian affection those who differ from me in judgement, it must evidently appear to those who read the two next pages, that this man's memory is very treacherous, except he can prove unjust accusations, charges without proof, be candid, and if calling by many evil names without cause, if a proud despising spirit be christian affection, then he must be allowed the title of a candid man, and an affectionate christian.

So anxious were you that you could not stay,  
To have some *real ground* for what you say.  
So he who seeks to share enduring praise,  
By low scurrility and scandal's ways,  
And tries to gain his little self applause,  
By running counter to religion's law—  
*That man* will surely find, or soon or late,  
*Contempt* and *infamy* his *certain fate.* *Id.*

The apostle Paul saith unto you, my brethren, 1 Corinth. v. 6. Your glory is not good; know ye not that a little leaven leaveneth the whole lump; purge out therefore the old leaven, that ye may be a new lump; for even Christ, our passover, is a sacrifice for us, therefore let us keep the feast not with the old leaven, neither with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth: mind this passage, brethren, plead no longer for the outward ceremony, but come and partake of the bread of life; Christ,  
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the power of God, is the heavenly bread that nourisheth up the soul unto eternal life, those that are baptised by him with the holy spirit, these are leavened into his holy nature, these are men and women of integrity, men fearing God, eschewing evil and doing good; the meat and drink of these is to do, not their own, but the will of their heavenly father; come with me my brethren, to the house of the Lord, to the mountain of the God of Jacob, he will teach us of his ways, let us walk in his paths, his ways are ways of pleasantness and all his paths peace.—Necessity has constrained me to deal plainly and honestly with you: I freely forgive you as I hope to be forgiven, and in unfeigned love bid you farewell in the Lord.

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**T**HE Author informs the reader, that by reason of an engagement with three men (I did not say cowards), I had not room to make the remarks I intended upon the star John saw fall from heaven to the earth. I will just observe, it seems to me to relate to those ministers who appear to the people to be more heavenly than others (mind this, ye teachers among the dissenters), but are moving in their own earthly wisdom, not in the heavenly orb, the power of God: more of this in the next pamphlet, which will soon be published, under the title of “The Trumpet sounded upon the Mountains of those Merchants of Babylon that have taken upon them the office of Teachers to the members of the Church of England, and to those who go under the name of Presbyterians and Independants; also a Visitation to the people called Methodists, and some remarks upon the primitive and present state of the people called Quakers; with a serious Address to the Magistrates and Inhabitants of the City of Norwich, with a faithful Warning of a suffering time at hand to prove the foundations of the inhabitants of this nation.” Written in love by one of the least of the Lord’s servants,

JOHN BOUSELL.



